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## **ARMENIA AND FINLAND: EARLY CONTACTS**

**Key words:** Finland, Henrik Brenner, Oriental Studies in Finland, Abraham Amirchanjanz and sons, Suren Erzinkian-Lorelli, Komitas Vardapet, Levon Nairtsi.

### ***Introduction***

Finland unlike many other Western nations does not have longtime relations with the Armenian people. Nevertheless, it is more than 300 years that the Finns and Armenians know each other to a certain extent; moreover, some Finnish scholars have been interested in various fields of the Armenian reality<sup>1</sup>. Over centuries the Armenians had only sporadic historical and cultural contacts with the Nordic states of Norway, Denmark, Sweden and Finland. Interestingly, in the 19<sup>th</sup> century, both Finland and Eastern Armenia, geographically so far from each other, were parts of the Russian Empire, thus, the two peoples were in the same administrative system for over a hundred years<sup>2</sup>.

In the 21<sup>st</sup> century Armenia and its people are becoming relatively known in Finland due to 1,000 *Armenian inhabitants of Finland and particularly to the*

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\* Հոդվածը ներկայացվել է 30.11.21, գրախոսվել է 30.11.21, ընդունվել է տպագրության 25.04.22:

<sup>1</sup> About the Armenian-Finnish historical and cultural relations see: **Բախչինյան** 2010, 222–227, 242–244.

<sup>2</sup> In the 1900 Norwegian newspaper *Nordlands Avis*, writing about the Armenian massacres in Ottoman Empire, ran a parallel, with some exaggeration, writing that “the Russians torment Finns like the Turks Armenians” (*Nordlands Avis*, 4.10.1900, see **Björnlund** 2008).

## Armenia and Finland: Early Contacts

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Finnish monk and Professor of Theology Serafim Seppälä, who has published three books on Armenia<sup>3</sup>, as well as organized tours to the Republic of Armenia. However, the presentation of Armenia in Finland still remains far from being sufficient.

In the current paper we outline the history of early contacts between the Armenians and the Finns, including the Finnish academicians having the Armenian interests.

### *a. The First Swallow*

Chronologically, the first Finn who got acquainted with Armenians and studied the Armenian language was an Orientalist and diplomat Henrik Brenner (1669–1732). He was born in Kronoby (near Kokkola in the Finnish Österbotten/Pohjanmaa); his father, Jacobus Henrici Brenner was the local vicar, his mother Brita Mårtendotter Gammal might be of Finnish or Swedish origin. The paternal grandfather as well as his father had been vicars in Korsholm near Vaasa and the ultimate known ancestor, called Matti, was a farmer in Marttila near Turku, where he was mentioned in documents between 1480–1516.

In 1697, the Swedish king Karl XI sent the young Brenner to Persia as the secretary of the Swedish envoy Lieutenant Ludwig Fabritius' delegation to Persia to negotiate about re-directing Persian trade through Sweden. They were sent to negotiate with the Persian government, and probably had not known before that the Western trade of Persia was largely in the Armenian hands, thus they had to negotiate with the Armenian merchants. In New Julfa (the Armenian suburb Isfahan) Henrik Brenner met Giovanni Bartolomeo, a Dominican priest who had done the Latin translation of the first two chapters of the 5<sup>th</sup> century Armenian historiographer Movses Khorenatsi's "History of Armenia." Brenner obtained the manuscript of this translation. In Isfahan he learned Persian, Armenian and Georgian and on his way back also visited Armenia, at that time a part of Safavid Iran. In 1701, continuing his journey back to Sweden, Brenner fell victim to the military conflict between the Russian Czar Peter the Great and the Swedish King Karl XII. He was imprisoned in Russia for 20 years until the signing on August 30, 1721 of the Swedish-Russian peace agreement in Nystad (Uusikaupunki). Brenner spent his imprisonment in strictly controlled detention centers first in Kazan and later in Moscow, but could manage to engage in academic work, writing

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<sup>3</sup> See **Seppälä** 2007; **Seppälä** 2011; **Seppälä** 2013; **Lundgren, Seppälä** 2020.

commentaries to Giovanni Bartolomeo's translation (it also contains a translation of the summary of the Georgian Royal Chronicle, prepared by a Georgian prince then staying in Isfahan). In 1722 he finally came home and became royal librarian in Stockholm, but his health was broken. In Stockholm in 1723 he published his only book – Bartolomeo's Latin translation of the abridged Latin version of Movses Khorenasi's work along with his own notes<sup>4</sup>. This was the very first publication in Western Europe of any literary work by an Armenian author, although there had been some modest attempts to describe the Armenian language. Thus, a Swedish-Finnish Orientalist who was sent to negotiate with the New Julfa Armenians became one of the founders of Armenian Studies in Europe, and, in fact, the first European to research Khorenatsi<sup>5</sup>.

***b. The Armenian Visitors to Finland***

The Finnish Orientalist Harry Halén has mentioned a number of both Asians visiting Finland and Finns ending up in some distant places. In this book Armenia is mentioned twice. The first one regards the trade of Armenian merchants from Persia with Europe, including Nordic countries that started in the beginning of the 17<sup>th</sup> century and ended up with the Great Northern War of 1700 to 1721 between the alliance of Russia, Denmark-Norway, and Saxony against Sweden. In 1607 Abbas I of Persia sent a delegation to Stockholm to negotiate a trade agreement between Persia and Sweden. They travelled through Russia, arrived in the Finnish Viipuri (Viborg) and remained several months there before continuing via Turku to Stockholm, where they arrived in May. A preserved receipt of March 6 lists various provisions given to them including a considerable amount of wine and beer. Historians have wondered about this as Muslims are not supposed to drink, but Halén offers an easy explanation. Probably the delegates were Armenians, who had long been very prominent in Persian trade. As merchants they were very suitable to carry on the negotiations and as Christians they must have got much better welcome in a strictly Lutheran country than Muslims would have had.

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<sup>4</sup> **Brenner** 1723. See particularly, the first part of the book (*Breve commentariolum de origine nationis Armenorum*, pp. 1–23, *Notae ad commentariolum de origine Armenorum*, pp. 49–74).

<sup>5</sup> See about Brenner: **Msérianz** 1930, 66–73; **Aalto** 1971, 13–15; **Յովհաննիսեան** 1999, 123–140; **Karttunen** 2011, 133–135.

### Armenia and Finland: Early Contacts

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Finally Halén briefly mentions that in 1696 some Persian-Armenian merchants came to Stockholm. They had travelled via Ceylon by sea to England and Sweden. One of them, named “Pochrat di Peter” in a document, returned then via Finland and Russia. The name Pochrat resembles the Armenian name Pakrat (Bagrat)<sup>6</sup>. Particularly in 1696–1697, several groups of Armenian merchants applied to Peter the Great for permission to go to Sweden<sup>7</sup>. The names of many of the Armenian merchants, who had commercial relations with Sweden, have been mentioned in a number of Russian sources, all with russified surnames.

Since the end of the 19<sup>th</sup> century, the Armenian students and working people in St. Petersburg and the surrounding areas have frequently visited the Finnish settlements. In his aforementioned study Halén tells in some detail the story of Abraham Amirchanjanz (Amirkhanyants, 1838–1913), an Armenian Protestant missionary<sup>8</sup>. He was born in Shushi town, in historical Artsakh region of Armenia, his father had been converted by Swiss missionaries. A polyglot, who graduated from Basel Theological gymnasium, he devoted himself to Protestant preaching among the Armenians in Turkey, Iran and Russia. In 1888 Amirchanjanz was arrested because of his activities and deported to Siberia for three years. In Orenburg city he met the Swedish Protestant preacher Lars Eric Högberg and later wrote about their meeting in his memoirs. A year later, through the mediation of a number of prominent professors and academics, he was released from Siberian exile in 1889 and allowed to settle in Helsinki with his wife Agapee (born Baghdasaryan) and seven children. He spoke fluent German and his public sermons attracted much attention, although the church remained skeptical towards him. Already in 1889 he attended the Conference of Orientalists in Stockholm presenting a report on the Chagatai Turkic language, and in 1893 he delivered a lecture at the Finnish Geographical Association. He collaborated with the Mshak, an Armenian daily of Tiflis, and the Swedish-language magazine Evangelisk Kristendom, published in Finland. Between 1884 and 1892 he published his translations of the Bible (complete text or separate books) in Turkmen, Uzbek, Kumyk and the Caucasian Tartar languages, later – the Armenian translation of the Quran. In 1894–1903 he published six Swedish and

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<sup>6</sup> Halén 1986, 81–83.

<sup>7</sup> Парсамян 1953, 196–197, 209, 213–224, 237–243, 246.

<sup>8</sup> About Amirchanjanz see: Halén 1986 84–91; Բախչիճյան 2019.

one German booklets in Helsinki, on Armenia, on Christianity, on the Quran and on preaching among the Muslims.

In the harsh climate in Finland, his health had deteriorated, and he had undergone surgery three times. He was planning a Christian mission among Turks and for this he moved to Varna, Bulgaria in 1896, but could not do much to realize his plans. He had the strict views of a Christian fundamentalist and sharply criticized such ideas as evolution and critical Bible study. In 1906 Abraham Amirkhanyan returned to Finland lecturing on the Eastern question in German and Russian with the assistance of a Finnish translator<sup>9</sup>.

One of his sons, Henoch (Yenok) bek Amirchanjanz (1869–1896) studied medicine and in 1895 married a Finnish woman, but died soon. They had one daughter who remained in Finland with his mother. Another son, Nathan Amirchanjanz (also known as Knyazev, 1872–1949), lived from 1888 to 1896 in Finland, where he acquainted himself with the Swedish and Finnish art. A gifted composer, Nathan received his musical education in 1892–1896 at Helsinki Music College, studying piano with Professor Humander and Professor Dayas, Liszt's student, as well as free composing with Professor Martin Veselius... After graduation Amirchanjanz gave concerts in the cities of Finland, Sweden, Denmark and Germany. Further on he lived in Bulgaria, where he wrote "Ivanko," one of the first Bulgarian national operas.

During this period there were other Armenian temporary inhabitants in Finland. According to Abraham Amirchanjanz' correspondence with the Armenian press, an Armenian girl in Finland learned wood processing, for teaching it at schools<sup>10</sup>. In 1900–1902 Vahan Papazian (1876–1973), a prominent figure of the Armenian Revolutionary Movement, lived in Finland. In 1907 the first samples of Armenian literature were published in Finnish translation (from Russian). The Armenian writer, translator Minas Berberian (1871–1919) had published a long article on the Armenian history and literature titled *Images from Armenia*, in the Finnish magazine *Valvoja*, along with the translation of two Armenian short stories<sup>11</sup>.

There are testimonies that between 1902–1903 Armenian groups arrived in Sweden via Denmark, Russia and Finland. The majority came from Urmia (Iran).

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<sup>9</sup> See Ամիրխանեան 1906.

<sup>10</sup> Ա. Ա. 1890.

<sup>11</sup> See Berberian 1907, 77–94, 617–629.

### Armenia and Finland: Early Contacts

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They never tried to find work; they asked for financial help to save their women from the Turks, wandering around with a piece of wood hung from their necks, with a text in Swedish or German, telling how they were persecuted by the Turks. In 1908 an Armenian from Iran was imprisoned in Finland for falsifying “bank cards.” Former security police chief Esko Riekki wrote in Finland they too had long been known as cunning and dishonest speculators, beggars who demanded the public condemnation of the Turkish oppression and violence, as well as the victims of an earthquake<sup>12</sup>. The Swedish government sent back 363 Armenians between 1900 and 1914<sup>13</sup>. But according to testimonies, these refugees were actually not Armenians, but Assyrians and Chaldeans from Iran, who presented themselves as Armenians<sup>14</sup>.

Perhaps this revelation played a role that in May 1926 at Geneva Refugee Conference, the Finnish delegate granted “full freedom” to consider any entry by the Armenian refugees into the country.

Later some Armenian refugees from the Soviet Union appeared in Finland. The Finnish historian Antero Leitzinger found information in the Finnish archives about four Armenian fugitives who had escaped Soviet prisons and reached Finland<sup>15</sup>.

An Armenian-born musician Boris Sirob or Sirpo (aka Wolfsson, perhaps Sirobian, 1893–1967) lived in Finland from 1912 to 1940. Born in Vladikavkaz, the North Caucasus, he began his professional career in 1912 as a violinist with the Helsinki Philharmonic Orchestra, Boris Sirob founded the Viipuri Conservatory in Viipuri, Finland, and was its director from 1918 to 1939. In 1920, he also established the Viipuri Chamber Orchestra and the Viipuri String Quartet. Sirob was appointed as conductor of the Viipuri Symphony Orchestra in 1928. It is noteworthy that he was a protégé of the eminent composer and violinist Jean Sibelius, who considered him “a conductor of great ability” with “a very rare natural gift for discovering young talented violinists and teaching them in an

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<sup>12</sup> Antero Leitzinger <http://www.migri.fi/netcomm/content.asp?article=3618>.

<sup>13</sup> See **Hammar** 1964, 69–71.

<sup>14</sup> In 1915 the Norwegian newspaper *Altenposten* published some information about the Armenian priests Nataniel and Eschjaja who collected 10.000 kronas for the Armenian orphans. Armenian journalist Harutyun Gasparyan published a letter in the August 5 issue of *Altenposten* clarifying that they were actually Assyrians (see **Գասպարյան** 1915).

<sup>15</sup> See **Leitzinger** 1996, 25–26; **Leitzinger** 2000.

individual manner.” Boris Sirob changed his surname into the more Finnish-sounding Sirpo in the mid-1930s. Sirpo was touring in Scandinavia and Britain with his wife Margaretta (Greta) Ollberg and their adopted son, the prodigy violinist Heimo Haitto, when the Soviet Union invaded Finland in 1939 and destroyed the Viipuri Conservatory. During the tour, Haitto won a British Council of Music violin competition, and the family fled Europe. They reached New York in January 1940 and were invited to tour the United States to give concerts in support of the Finnish war relief. The tour included a visit to Portland, where Haitto performed at the Benson Auditorium in April 1941, and to Houghton, Michigan, where Sirpo conducted at the Sibelius Music Festival. They settled in Portland, in 1941, where Boris Sirpo began teaching violin and where he died 26 years later.

Suren Erzinkian-Lorelli<sup>16</sup> (1881–1963), a Bolshevik figure, writer and journalist, born in Tiflis (currently, Tbilisi) was a former Soviet diplomatic official, who left the Soviet Union in 1930 and lived in Finland from 1930 to 1944, and in Sweden from 1944 until his death in 1963. He published several books in Finnish and Swedish (the original languages of these books were French or Russian). His book about Kamo, an adventurous Armenian revolutionary, was published under the pseudonym H. Lorelli in 1934, in Helsinki both in Swedish and Finnish, entitled “Kamo, the Enemy of Czarist Regime”<sup>17</sup>. This book is written like a fiction novel, full of interesting situations and dialogues. Using another pseudonym, Imam Raguza, in 1943 he published a satirical work about the Soviet reality, “Muzhik Ivan and the Good Soviet Cow,” again both in Finnish and Swedish. There are two other Finnish books by Imam Raguza, both written against Stalin: Sovietism in luhistuminen Suur-Saksan iskuista (“The Collapse of Sovietism under the Attacks of Great Germany”) and Moskovian hirmuvaltias (“The Tyrant of Moscow”), both published in Helsinki in 1941. His last book published in Helsinki was Caucasian folktales, translated from a Russian manuscript (1945)<sup>18</sup>. Later, in 1995, 24 Caucasian (including three Armenian) tales, recorded by this author, were published by his widow, Finnish-Swedish Göta M. Fjäll.<sup>19</sup> He dedicated two

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<sup>16</sup> About him see in details: **Генис** 2012, 320–382.

<sup>17</sup> **Lorelli** 1934a.; **Lorelli** 1934b.

<sup>18</sup> **Raguza** 1945.

<sup>19</sup> **Fjäll** 1995.

other books in French and Swedish to the Soviet despot Stalin, whom he knew personally from his early school years<sup>20</sup>.

**c. The Finnish Researchers and Armenian Interests**

Orientalist Ivar Ulrik Wallenius (January 30, 1793 Akaa – May 23, 1874 Helsinki) was the first Finn who taught Armenian at the university<sup>21</sup>. Very little is known of Wallenius's personality. His papers were not preserved, and he was hardly ever mentioned in the memoirs of his contemporaries. He attended Turku Cathedral School, later studied at Turku Academy and graduated with a Master of Arts degree in 1815. He served as an adjunct librarian of the Turku Academy Library in 1815–1824, as docent (lecturer) in Arabic from 1817 and as a teacher of Russian at Turku Cathedral School in 1817–1819. He was then an Assistant Professor of Oriental Literature at the Academy of Turku from 1824 (soon the Academy moved to Helsinki and became known as Alexander University) and occasionally served as Acting Professor. Wallenius learned some Sanskrit from books and was the first to teach it at Alexander University in Helsinki. He began this in 1835, after Geitlin's appointment to the vacant chair of Oriental Literature gave him more freedom to arrange his own teaching. As an Acting Professor he had had to teach Hebrew and Arabic, but now he was free to make his choice. Wallenius published nothing at all after a modest dissertation in two volumes (the Swedish translation of the 58<sup>th</sup> Sura of the Qur'an published in 1816 and 1819).

Less can be said of Wallenius' Armenian studies. According to the printed announcements of lectures, he lectured on classical Armenian in 1839–1842 using Vartan's fables as texts for his teaching, and again in 1850–1853. Ivar Wallenius's teaching in 1817–1824 included unspecified lectures in Arabic; in 1824–1826 – the Qur'an (in Arabic); Biblical texts in Hebrew (1829–30 Psalms, 1831–34 Job, 1834–1835 Isaiah), in 1835–1839 Nala (in Sanskrit), in 1839–1842 – *Fabulas Vartani* (in Armenian), in 1842–1850 Persian and in 1850–1853 – again *Fabulas Vartani* (in Armenian)<sup>22</sup>. The text-book was *Choix de fables de Vartan*, edited by A.-J. Saint-Martin and J. Zohrab, Paris 1825. One can wonder, who might have listened to his Armenian teaching, but no information is available. There were certainly not many interested in Armenian in Helsinki in the 1840s.

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<sup>20</sup> Raguza 1938; Azatiani 1945.

<sup>21</sup> Heikel 1940, 401.

<sup>22</sup> Halén 1990, 47.



Wallenius was a shy and reticent man, living mostly among his books. He is very rarely even mentioned elsewhere than in official documents of the university. He wrote practically nothing and no letters or manuscripts by him are preserved. And he was certainly no traveler and never studied elsewhere, only at his home university, which in his study time was in Turku, but was later moved to Helsinki. In the beginning of the 19<sup>th</sup> century, the languages he learned at the university were Hebrew, Arabic and Russian (Greek and Latin he had from school). For Armenian he did the same as for Sanskrit, some ability to understand written texts was obtained from books. He also knew Persian, which, however, was first mentioned in the university curriculum only in 1826. It is also possible that he found some Armenian to teach him – Finland and Armenia both belonged then to Russia and many minorities were represented in Russian garrison in Helsinki. This is possible, but having Wallenius' character in mind, it seems unlikely<sup>23</sup>.

After Wallenius, Armenian was for many years more or less forgotten at the university.

Emil Nestor Setälä (1864–1935) was a professor of the Finnish language at Helsinki. In his work *Yhteissuomalainen äännehistoria* (Common Finnish Sound History) he expressed a viewpoint taken from the writings of (mainly German) Indo-Europeanists that the Armenian language had had a certain influence on Finnish, and that the Indo-European penetration into Finnish had been done through Armenian. After Hübschmann had shown (1875) that Armenian was an independent branch of Indo-European (it was earlier thought to be an Iranian language), many Indo-European scholars were considering, what new it could offer for linguistic comparison. At that time comparative Indo-European linguistics was considered a sort of model for other language comparisons and Fenno-Ugrists and Fennists were keenly following, what was happening in Indo-European Studies. Setälä's hypothesis of possible Armenian role in the development of Fenno-Ugrian and Finnish never got much support and is no longer remembered, although several Finnish words seem to be related to Indo-European and Indo-Iranian.

In 1899 Johan Jakob Tikkanen (1857–1930) published in the Finnish academic press an article about three Armenian illuminated manuscripts<sup>24</sup>. He

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<sup>23</sup> About Wallenius see: **Karttunen** 1994, 105; **Karttunen** 1997.

<sup>24</sup> **Tikkanen** 1899, 65–91.

### Armenia and Finland: Early Contacts

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was a noted art historian and professor at Helsinki University, a specialist of medieval church art, both Finnish and European. Those three manuscripts were purchased by the Swedish Orientalist F. R. Martin during his travels in Russia and Turkey. Tikkanen admits that he is mainly interested in their ornamental motifs and tries to derive them from Byzantine models, then developing his comparisons into a more general perspective. It does not reveal any special interest in, or knowledge of, Armenia.

The next time after Ivar Wallenius it was only in the 1970s that the Armenian language appeared at Helsinki University, when Professor Pentti Aalto made an introduction to Classical Armenian. There were three students attending: Klaus Karttunen, Bertil Tikkanen, now retired University Lecturer of Indian languages, and Esko Naskali, who specialized in Middle Persian, but later left the university career. It was interesting, but nobody did go on with it, and at least Karttunen had to confess to have forgotten almost everything. Aalto himself was a comparative linguist, specialist of Greek, Latin and Sanskrit also of Altaic languages, and the foundation of his little knowledge of Armenian was Antoine Meillet's Grammar.

Tor-Erik Eriksson (1918–1992) was a Finnish polyglot who learned many languages, among them Armenian and Georgian. He was also a shy and reticent man, like Ivar Wallenius, who had few friends and never proceeded in formal academic studies. Instead, he spent his life employed at Helsinki University Library (now the National Library of Finland). After some further study of Armenian in Paris he published a catalogue of the Armenian collection of the library<sup>25</sup>. It came out in 1955 as number 18:2 in *Studia Orientalia* (now freely read through the home-page of the Finnish Oriental Society). After that he worked on a similar catalogue of the Georgian collection, but it was only published in 2005 (ed. by Harry Halén).

#### ***d. Two Finnish Episodes of Komitas's Life and Work***

Although the life and work of the eminent Armenian composer and ethnomusicologist Komitas Vardapet (Sghomon Sghomonyan, 1869–1935) is well-researched, two Finnish episodes (even minor) of his life remain unknown.

The fact that Komitas along with various folk music also arranged a Finnish song, first was mentioned by musicologist Marine Musheghyan<sup>26</sup>. In Komitas's

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<sup>25</sup> See Eriksson 1951.

<sup>26</sup> See Մուշեղյան 2017, 498.

personal files, kept at the Yeghishe Charents Museum of Literature and Art in Yerevan, there is a draft of a three-line notation with the note “Finnish folk songs.” Unfortunately, our efforts to find the source of that song were unsuccessful.

In 1914, Komitas delivered three lectures on various aspects of Armenian music at the International Music Congress in Paris. He met his colleagues from different countries. The famous Finnish composer Ilmari Krohn (1867–1960) was also among them<sup>27</sup>. The participation of these two Armenian and Finnish composers in the congress was mentioned in “Le ménestrel” and “Le Temps” periodicals of the time, as well as in further studies about Krohn (*“Tiersot was chosen as President, Lefeuvre as secretary; the other members were Krohn, Johannes Wolf (Germany), “Mrs. Lineff”, alias Yevgeniya Edouardovna Linyova, (Russia), and Father Komitas (Sghomon Sghomonyan, Armenia)”*<sup>28</sup>). An Armenian concert was organized for the participants of the Congress, after which some guests expressed their admiration for Armenian music, and Krohn said in particular: *“Let Lord grant your people freedom and peace, that you can hover freely in the art and make useful things for human life”*<sup>29</sup>.

**e. “Oh Finland, oh Suom...”**

In the 1920s, an Armenian poet, Levon Melik-Dadayan (1897–1937), with a pen name Levon Nairtsi (Leon from Nairi, i.e. Armenia), visited Finland and wrote his poems “To Finland,” “To My Acquaint, a Swedish Woman” and “To the Violinist M. N.” in Helsinki. They were published in “Hairenik” (Fatherland) Armenian journal of Boston in 1924 (in November and December issues). We present below the English literal translation of the first one<sup>30</sup>, translated by Artsvi Bakhchinyan. Even if the poem has no special literary value, it is interesting in terms of perception of a northern country by a southern foreigner. It is also noteworthy, that Nairtsi used two Finnish words in this poem – Suom (actually should be Suomi – Finland) and hyvästi (farewell).

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<sup>27</sup> Sirvart Poladian in her article about Komitas mentioned that *“Komitas belonged to the generation of Eric M. von Hornbostel, Robert Lachmann and Ilmari Krohn”* (Nersessian 1978, 14–15).

<sup>28</sup> Tyrväinen 2017, 52.

<sup>29</sup> Արտաքին լուրեր, Պայքար, 1914, օգոստոս 1, թիւ 4, p. 32.

<sup>30</sup> See **Լեւոն Նաիրցի** 1924, 54.

### TO FINLAND

By Levon Nairtsi

Oh Finland, oh Suom,  
Oh land of a thousand lakes,  
Forgive me, forgive, Suom!  
That I did not sacrifice my heart for you.  
I lived in your forests,  
I heard the owl calls.  
I saw your girls,  
But I did not give them my heart.  
Oh, they are cold, they are very cold,  
Not equal to the playful girls of my land,  
You are cold, your heart is cold too,  
You are not equal to my land.  
Hyvästi to your land, to your waters,  
I am a crazy, a fugitive hostage.  
Oh, forgive me, forgive me – the homeless,  
You, my host Suom, my Finland.

### *Conclusion*

As a conclusion we can state, that the paths of those two peoples, Armenians and Finns, were intersected during the past three centuries in various contexts, especially in the process of the development of Oriental Studies in Finland.

This overview of early Armenian-Finnish contacts reveals almost unknown and less known historical and cultural relations and cases of mutual recognition of the two peoples, although, rather sporadic, geographically distant, yet sharing certain common interests.

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## ՀԱՅԱՍՏԱՆ-ՖԻՆԼԱՆԴԻԱ. ՎԱՂ ԿԱՊԵՐ

ԲԱԽՉԻՆՅԱՆ Ա., ՔԱՐԹՈՒՆԵՆ Ք.

### Ամփոփում

**Քանայի քառեր՝** Ֆինլանդիա, Հենրիկ Բրեններ, արևելագիտությունը Ֆինլանդիայում, Արրահամ Ամիրխանյան և որդիներ, Սուրեն Երզնկյան-Լորելլի, Կոմիտաս վարդապետ, Լևոն Նաիրցի:

Հայ և ֆինն ժողովուրդների պատմական ուղիներն անցած երեք դարերի ընթացքում հատվել են տարբեր համատեքստերում, հատկապես՝ Ֆինլանդիայում արևելագիտության զարգացման առնչությամբ:

Հայ-ֆիննական կապերը ներկայացված են հինգ դրվագով.

ա. Ֆինլանդիայում ծնված դիվանագետ և արևելագետ Հենրիկ Բրենները (1669–1732) 1723-ին հրատարակել է Մովսես Խորենացու Պատմության լատիներեն համառոտությունը,

բ. Ֆինլանդիա այցելած առաջին հայերը (XVII դարում՝ Շվեդիա մեկնող ջողահայ առևտրականներ, XIX դարի վերջին – XX դարի սկզբին՝ Ռուսական կայսրության կազմի մեջ մտնող Ֆինլանդիա այցելած արևելահայ ուսանողներ և մտավորականներ),

գ. հայագիտական որոշակի հետաքրքրություններով հայտնի ունեցած ֆինն լեզվաբաններ և արևելագետներ (Իվար Ուրիկ Վալենիուս, Յոհան Յակոբ Թիքանեն, Թոր-Էրիք Էրիքսոն, Պենտի Աալտո և այլք),

դ. Կոմիտաս վարդապետի կենսագրության երկու ֆիննական դրվագը. նրա սևագրություններում կան ֆիննական երգի նոտաներ և 1914-ին նա ծանոթացել է ճանաչված ֆինն երաժշտահան Իլմարի Քրոնի (1867–1960) հետ,

ե. Լևոն Նաիրցու (Մելիք-Դադայան)՝ 1924-ին հրատարակած «Ֆինլանդիային» բանաստեղծությունը:

Հայ-ֆիննական առաջին շփումների այս ակնարկը բացահայտում է գրեթե անհայտ և ոչ այնքան ծանոթ պատմամշակութային հարաբերություններ, որոնք աշխարհագրականորեն բավական հեռու երկու ժողովուրդների փոխադարձ ճանաչման իրողություններ են:

## АРМЕНИЯ-ФИНЛЯНДИЯ: РАННИЕ КОНТАКТЫ

БАХЧИНЯН А., КАРТУНЕН К.

### Резюме

**Ключевые слова:** Финляндия, Хенрик Бреннер, востоковедение в Финляндии, Абрам Амирханянц и сыновья, Сурен Ерзнкян-Лорелли, Комитас вардапет, Левон Наирци.

### Armenia and Finland: Early Contacts

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Исторические пути армянского и финского народов пересекались за последние три столетия в разных контекстах, особенно в развитии востоковедения в Финляндии.

Армяно-финские отношения представлены в пяти эпизодах:

1. Дипломатом и востоковедом финского происхождения Хенриком Бреннером (1669–1732) в 1723 г. был опубликован краткий вариант «Истории» Мовсеса Хоренаци на латинском языке;

2. Первыми армянами, посетившими Финляндию в XVII веке, были армянские купцы из Новой Джуги, направлявшиеся в Швецию. Позднее ими были армянские студенты и представители интеллигенции, в конце XIX – начале XX веков побывавшие в Финляндии, которая была частью Российской империи;

3. Арменоведение интересовало некоторых финских лингвистов и востоковедов (Ивар Ульрик Валлениус, Йохан Якоб Тикканен, Тор-Эрик Эрикссон, Пентти Аальто и др.);

4. В рукописях Комитаса вардапета есть черновики нот финской песни: в 1914 году он познакомился с известным финским музыкантом Илмари Кроном (1867–1960);

5. Стихотворение Левона Наирци (Мелик-Дадаян) «Финляндии», опубликованное в 1924 году.

Этот обзор ранних армяно-финских контактов выявляет почти неизвестные или не знакомые исследователям историко-культурные связи двух народов, географически отдаленных друг от друга.